2: Morris T-5 (1937)1938 AK5 Lepcha AK5

special Lama would come and meditate alone in this completely darkened room. He would sometimes intone for hours at a stretch, accompanying his prayers on the cymbals and drum. After several hours of this rhythmical banging one's nerves would come near to breaking point. The only thing then was to go for a solitary walk. This particular form of devotion is known as *Kongso Klong*, or the "sending away of Devils," and this was the name we eventually gave to its chief exponent. I later discovered that our presence in the monastery was thought to call for redoubled efforts in this direction, but I was not prepared for what happened on the day of my final departure. On this occasion Kongso Klong appeared before me with the usual present of eggs. I thought he had merely come to say good-bye, and was somewhat astonished when the others told me that he demanded ten rupees "for services rendered." This I paid.

Between the Kongso room and our bedroom was a short passage, which contained a large open fire-place for cooking. This was identical with that in the ordinary living house, but during our time it was never used. For dining-room we had a tent. This was pitched outside the small house adjoining the monastery, which served both as kitchen and living quarters for our servants. It was normally occupied by Pong Ring, a snuffling old gentleman and almost blind. He was a sort of verger and was supposed to keep the monastery clean and to tend its tiny garden. All this, however, was far beyond him and he seldom appeared. Sometimes on sunny days he would drag himself painfully down and would totter senilely round the building, at the same time turning his prayer-wheel and wheezing like a pug. When he felt up to it he would take a turn at the giant drums and his accompanying prayers sounded to me like the swarming of bees. Everyone treated him kindly; but the poor old man had outlived his time. He said he had once had a wife, but never a child to look after him in his extreme old age. Sometimes, when we were talking to others, he would pause in his circumambulations and stare

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

places made of five stones. The third stone in the middle 353
is common to both and is long enough to support a kettle on 354
each of its outer extremities. Since the stones are placed
with a view to holding larger kettles little iron tripods with [415]
rings are placed between the stones so as to permit the use of
little kettles. Wood is used for fuel. About 1 and ½ meter [372]
above the fire a bamboo framework shelf is suspended for 353
holding the kitchen utensils, fuel and other articles. The
fireplace stretches across the entire width of the house, as it
is the chief work-room, dining-room and, at night, the dor-
mitory. In addition to this there are other little rooms shut
off by wooden partitions. Some of these have a roof made
of bamboo slats. All types of belongings are stored up over
this ceiling which can be approached by the help of a tree
trunk notched at intervals to serve as stairs. Occasionally
one finds an additional partition which serves as an altar on [778]
which sacrifices are offered. This is, very likely, a borrowing
from Buddhism.

The pig sties are sometimes located under the house, 231
sometimes at the side. Near the house are situated the stables 343
for cattle and goats and the poultry cages, together with other
store houses. The entire settlement in some cases is com- [417]
pletely enclosed with a bamboo fence.

Individual farmhouses are as a rule all by themselves. 361
But there are also settlements which comprise of two, three or 342
four houses. This kind of dwelling, a kind of building on piles,
is characteristic of the Rong, but has its parallels in South-
East Asia and South China.

The ancient costume of the Rong consists of two coarse 291
striped widths of cloth which are held in place over the
shoulders by means of a clasp, and about the loins with the
aid of a cloth girdle. It reaches up to the knees. Both men
and women wear trousers which come below the knees. Some-
times the men wear a short shirt, while the women wear a
bodice. This was the ancient costume and the material for
this was woven by the Lepchas themselves. Today the
practice of weaving has almost died out. The Lepchas [286]
purchase ready-made materials. In place of the old style
the women have taken over the Tibetan style in an ever in- [177]
creasing degree ; the long dress without sleeves (the Tibetan